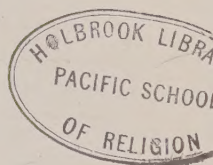


SOCIAL



ACTION

As Johnny Thinks of Home:

He Idealizes What He Left Behind

By MRS. FRANKLIN D. ROOSEVELT

He Learns Little in England

By MARGARET MEAD

He Sees Some Things in New Perspective

By EDGAR H. S. CHANDLER

He Is a Victim of Inadequate Education

By HENRY S. LEIPER

*Also in this Issue: A Program for the Church
by William H. Poteat; Sidewalk Interviews
by Robert Michaelson; Service Men In
Church (Pen Sketch) by Douglas Richards.*

SOCIAL ACTION

Magazine

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LETTERS

From the Editors

"Time to Get Going"

Some day Johnny will come marching home and Jack will sail into port again. What will they have learned from the war, and from their service in strange lands? What will they want from their own country? What will they do to American life?

These questions become more insistent each day. Nearly a million men have already been demobilized from the armed services of the United States. Within a few years millions more will follow. The impact of their re-entry into civilian life will be tremendous, and its multiple problems are already arousing concern and ominous warning. Speculation concerning the net effect of returning service men on American society has been very lively in recent months and will probably increase as victory approaches.

The present state of thinking in the armed services affords clues to the future and poses problems for immediate attention. Several recent visitors to Americans stationed abroad give their impressions in the pages that follow of present attitudes among men in the armed services, and of the conditions by which these attitudes are being shaped.

Mrs. Franklin D. Roosevelt, long known as an inveterate traveller, has visited American forces in many theatres of war, including stations in England and in the Southwest Pacific.

Margaret Mead, distinguished anthropologist, spent several weeks in the British Isles in the fall of 1943. Her most recent book is entitled *And Keep Your Powder Dry*. At present she is executive secretary of the National Research Council in Washington, D. C.

Chaplain Edgar H. S. Chandler has seen many months of active service in the Aleutian Islands, at Dutch Harbor, Adak, Amchitka, and Attu. He has also been senior chaplain to the

WAVES at Hunter College, and is now attached to the Naval Training School, Fort Schuyler, Bronx, New York. He was in Britain during the blitz as a representative of the American churches. Before Pearl Harbor he was pastor for nine years of the Central Congregational Church, Jamaica Plain, Boston, Massachusetts.

Henry S. Leiper, American secretary of the World Council of Churches and executive secretary of the American Section of the Universal Christian Council, has made two trips to war-time England, travelling more than five thousand miles within the United Kingdom. During these trips he has had numerous interviews with service men and officers and churchmen serving in the armed forces.

A series of sidewalk interviews with soldiers and sailors in this country, conducted by Robert Michaelsen, supplements reports from abroad.

William H. Poteat's article, "Jobs to Be Done," draws the lessons to be learned by the church from the articles in this issue, and suggests that it is time to get going on a program "before the men march home."

From a Marine in the South Pacific

"Out Here is Where Things Go On"

Out here is where things go on. . . . Yes, the boys out here are doing a grand job. I hope the people at home are doing as well. People I know are not exactly convinced or sure just what they are fighting for. But somehow underneath all the doubts lies a hope in some sort of a better world. And they are going to be terribly disillusioned if they get home and find the leaders of religion, education and government have nothing to offer. I hope this will not be the case.

As Johnny Thinks of Home

He Idealizes What He Left Behind

By MRS. FRANKLIN D. ROOSEVELT

The longer the war lasts, the more the soldier idealizes what he left behind at home, I think. The American boy, on the average, dislikes the very messy business of war. He is intrinsically kind, he likes people and yet he is caught in the meshes of this cruel existence. He has a job to do and he does it. He does it extremely well when he has the equipment and the training, but he does not like it.

First of all, I think, he wants to go home and find home the place he left. He wants it to look the same. He wants the people to behave in the same way, and to enjoy the same things and to have the same aspirations. But remember, what he thinks of as home is a little bit better than the way it really was.

When I was in Great Britain, the boys I saw there had not been in any actual fighting and their adjustment was to the climate, to new types of people, but by and large these people were not so very different from those they knew at home.

He Knows That Life Has to Begin Again

Since then I have seen boys in the Southwest Pacific who had been actually in the fighting for long periods of time, and who had been living differently and in different conditions, working and fighting for months without a let up. Some of them are youngsters who never held a job. Many of them have stopped in the midst of work in which they were well established. In either case, they know that life has to begin again. They want to be sure when they come home that they will have jobs. They want to be sure if they have learned anything that they will have a chance at the expense of the government to turn that skill or that experience, by additional training, into something that will make it possible for their peace time work to be more needed and of more value to them.

Rather vaguely, I think, they hope that they will be able to prevent the preparation for future war but they are not very clear in their minds as to how this is going to be done.

The real responsibility for the development of democracy and the future participation of its citizens in this development is, I think, still very little understood and the boys are too busy just now fighting for self-preservation to worry much about such academic questions.

We Have Responsibilities

We, at home, have time to worry about them and we should, because the boys will be better grounded in their convictions if we at home feel them deeply.

Our great danger, as I see it, is that not having had war in our own country, we may not be able to understand the reaction of the people in the world who have had war on their own soil. We may also find the experiences which our boys have been through closed to us because our imagination is not equal to grasping the reactions or the experiences through which they have passed.

The high percentage of neurosis which is developing in the course of the war shows that we did not prepare our boys for adjustment to the kind of strain which war imposes. Probably we did not prepare ourselves. We are going to find it hard as a nation to give the boys what they want when they come home, unless we develop a vision and an understanding which hasn't been ours in the past.

We very often live by slogans. We fight wars for freedom and justice in the world. We have said that so much and so often that the boys may really think when they come home that it is logical to expect justice and freedom at home—politically, economically and intellectually. Translated into simple terms that will mean complete participation if they wish it, in the government of their country, a chance for a job which has opportunities for advancement if real effort is put into it, and

the right to education which not only gives the tools for work but enjoyment of the things of the mind as an attribute to pleasurable living. These things sound simple, but they constitute a change when applied to the whole population and to what has been done by us in the past.

I do not mean that these are things which the boys actually put into words as they fly on their daily missions, or as they land on a far away shore and take new beachheads, but I think it is what they dream about and if they do not get it, there is going to be a distinct sense of let down with results which are hard to calculate.

As Johnny Thinks of Home

He Learns Little in England

By MARGARET MEAD

I deliberately say England here, rather than Britain, because the American's response to Wales, Scotland and Northern Ireland differs considerably from his response to England, particularly Southern England. But in Southern England—as he rides on English trains, lounges and wonders in English stations where they let the puffing locomotive right into the station, gripes about warm wartime beer, chucks an angry bus conductress under the chin in return for a frosty rebuke, or speaks familiarly to some respectable matron—what is he thinking which will form a background for his attitudes towards American life when he comes home?

In the first place, the American soldier has practically no contact with the English people in groups, with family groups, or clubs, or discussion groups. Instead he tends to cruise about with a large number of other Americans, enough to exhaust the resources of any restaurant or pub, enough to discourage

shy English people from making contacts. His impressions of England are, for the most part, surface impressions, of the buildings, the food, the sanitation, the transportation, the way the women look, or the way in which policemen or ticket collectors treat him—public contacts, fleeting contacts, contacts in which the material basis, the light in the station, the potatoes on the plate, the tomatoes in the sandwich, all of them dimmed and drab under wartime duress, loom very large in his attention.

English people have attempted to open their homes to American soldiers, and they, so grateful when their own boys write home of the hospitality they have received in other parts of the world, are puzzled and hurt that the Americans give them so little opportunity to display a like kindness. One estimate of responses to invitations in a Red Cross club, where there was a worker who was interested in promoting relationships between British and Americans, put it at 15%—out of every 100 invitations for Americans which he received, only 15 could be found to respond. What personal relationships there are are between American men and English girls. Englishmen, paid so very much less than Americans, cannot afford to go about with Americans, and anyway, American young men prefer girls' society to men's. . . . From English girls they learn exceedingly little about social and political things; English women are considerably less interested in such matters than are American women. If his friendship with an English girl

THE REV. PHINEAS PLEASANT



"How was the food over there, Lieutenant?"

goes well, he may learn to appreciate her sweetness and devotion, but it will not increase his understanding of the British labor movement or the way in which the majority treats the minority. If his friendship is stormy, he may translate its unfortunate emotions into a more complete repudiation of everything English. But in neither case does he have much knowledge of English democracy to go on.

He Doesn't Get Below the Surface

The special strengths of English culture, the way in which a very diverse group can work together smoothly, the way in which compromise is sought as a positive goal rather than regretted as a failure for everyone, the way in which the minority position is cherished instead of merely being tolerated, "because the heresy of today will be the orthodoxy of tomorrow" and the minority has something positive to contribute—all these are very difficult to demonstrate. You can't make a model or a three dimensional exhibit of the quiet thoroughness with which the school meals program is being built into English life. You can see, though, that many schools have no meals yet, that the food is incredibly simpler and duller than ours, that the methods of serving are simpler and cruder. So those few young Americans—and they are only a handful—who would really care about such a social measure as school meals, are likely to take a quick quantitative look, and decide the English system is inferior to ours. They do not know the other side—that our program is so lightly grounded that it runs the danger of being swept away by an unnoticed vagary of Congressional action, and that when the English finally get their program going it will be there to stay.

When one asks English people what Americans might find to respect most, one gets two types of answers: the Past, the strength and balance provided by tradition, and such modern matters as the strength of the trade union movement. But the Past is not a value to a young American, and when he en-

counters it in England he comes to associate it with inconvenient housing, with narrow streets and old-fashioned, slow procedures. As he uncomfortably drifts about with sightseeing groups to look at old buildings, his preference for the modern, streamlined building of the United States is increased. I think it probable that he will come out of England with less respect for the Past than when he went over. As to such matters as the way in which a committee of trade unionists works, his answer is to look at the housing, the clothes, the food of England, always simpler than the American ideal, and sadly deteriorated under wartime pressures and voluntary sacrifices. He is inclined to say that if strong trade unionism can only get one this kind of THINGS, why bother with it. He has no way of separating out what is the effect of war and what is usual, in the matter of housing, sanitation and modern conveniences, in which English working class homes do lag behind their American counterparts. None of it lives up to the standards of the *Ladies Home Journal*. No matter if his own home was a sharecropper's cabin or a slum apartment, he feels that *Americans* live in better houses, have more comforts and more fun, better and faster machines, longer and wider roads—that everything in America is bigger and therefore better. He has no way of understanding the planning which has guaranteed every person in Britain enough to eat, and special food for the vulnerable groups. All he knows is that food is scarce, doubly scarce compared with his army ration, and he is sorry for the British people who have to eat the stuff. What the difference in food policy between Britain and the United States may mean for his civilian relatives at home he has no way of knowing, little background for caring about.

He Underemphasizes Methods

True to the ethics of a machine society, he keeps asking to see the end results, while the English pause, and pause over methods and their implications for human relations. Mean-

while, in a country one thirtieth the size of the United States, the results seem small and unimpressive. At every turn his belief in his own society, its ability to produce a richer, more efficient, more dazzling material culture, is reinforced. Anything that he hears about social advances in England only makes him distrust social advances; it does not incline him towards them. As one American said to me, whispering, "They say they are thirty years ahead of us. Do YOU know what they mean?" He liked England, he was engaged to an English girl, but he just couldn't understand that echo of Beveridge's opening remarks about the state of social security legislation in America.

SIDEWALK INTERVIEW

"Churches need to practice what they preach."

SEAMAN FIRST CLASS, U. S. NAVY. Two years, eight months in service. Destroyer duty in the North Atlantic. Went in right after high school. Plans to stay in the Navy 15 years after the war.

"Farmers should get higher wages and there should be less taxes for the small business man. I could write a book about economic and social problems. The American Legion's o. k. but I don't like it to enter politics. A bonus is an excellent idea. Labor unions are all right if they don't strike during war. Profits ought to be cut. Dewey is the man for me if he runs. We ought to cooperate with Russia but not too much. Germany and Japan should be put out of commission for good. The churches need to practice what they preach."

—Robert Michaelson

One matter which he might learn in England, but almost certainly will not under present conditions, is a greater humility, a lessened belief that man can will and do anything on earth. In England, those forces in the world with which man can cooperate but cannot control are articulately recognized. Even a wall built long ago becomes an almost immutable part of the landscape with which man must cope, which he cannot hope to change. But to the American there are no absolutes and nothing is immutable. He can't understand why the English don't fix things differently, why they keep their narrow streets and winding stairs, why they don't tear it all down and start

over. Child of a people who found an empty landscape and patterned it to their liking, to him nothing is impossible.

So, while there is much that he could learn in England, much that would temper his emphasis on ends and teach him how to measure and value the means by which any end is sought—there seems all too little chance of his learning it. It is a sad paradox that the way in which the English people have steeled their souls to endure the hardest physical conditions, taking a genuine spiritual pride in the sacrifices they are making to ensure at least decent food for all, should arouse in the spectator American soldier only a greater premium upon the material things which he, like them, cannot purchase or enjoy in present day England. Every time he drinks tea, he wishes it was coffee; every time he takes a train, he remembers the largest and most marble railway station he has ever seen; when he reads the little four-page newspaper, he longs for a Sunday paper so heavy that it hurts when it falls on your toes. Contact with stoical endurance under deprivation only heightens his materialism.

He Might Learn Something Else in England

If it were possible to have more social contacts between individual Americans and English, or small groups of American and English people, some of this might be remedied. Americans might learn more about the resources with which England has worked, more of the ingenuity and skill with which those resources have been used; they might come to appreciate—first in the terms they understand, efficiency and results—what the English people have been able to do. Afterwards, when they had been reluctantly impressed with the record of the RAF during the Battle for Britain (something they are less willing to pay attention to than they are to the heroism of the civilian population during the Blitz) they might come to understand intangibles, which their education has pre-

pared them to value but has not prepared them to identify and understand. With the British, we too value fair play and good sportsmanship, protection for the underdog, good fellowship and human happiness. But our young people are seldom taught to think about how these vague ideals are to be attained.

The more isolated they remain from English life, the less they learn about and see of English institutions, the less they will have to contribute to the spiritual life of America when they return. Ten months of longing for Broadway or Michigan Avenue, for hot dogs and soft drinks and ice and tiled bathtubs and a street full of really good looking girls, will be a background for a repeat of the 1920's. Two methods could be used to counteract this: first, much more contact with the English people in groups, especially in groups who are discussing and planning for the post-war world; and second, more discussion groups and current affairs education in the American Army in Britain, which would include analysis of current social trends in Great Britain. Unless the American soldier's attention is consciously diverted towards moulding the future, all of his experiences abroad will tend to increase his nostalgia for things as they were at home, make him less questioning, more willing to accept the husk for the kernel if only the husk is streamlined, modern and clean.

Often the light in an English child's eye has surprised the American soldier, carelessly, generously dishing out his extra ration of candy. It seems to him almost incredible that anyone should care so much about the little, cheap, material things he can give. Sometimes, if he is thoughtful, he even brands the child's eagerness as materialistic. That eagerness has been born of deprivation. Without knowing it, he too, cut off from any participation in civilian life, given little upon which to feed his idealism, is like that same child—coming to overvalue that of which he has been deprived, because nothing has been offered in its place.

Service Men In Church



Uniforms look conspicuous in church, and they feel that way. I went to a New England Church on the Green last Sunday. There were young men there—in uniform. One looked tired, glad for a place to sit and feel confused. Another looked reminiscent when the organ played a familiar tune. When the choir sang, they looked around to observe the congregation, then twisted back to see the vaulted ceiling. Not many sang. A sailor smiled faintly as he stared at the pew in front. He was miles away. A marine listened, and sang, and prayed. There is preoccupation or curiosity or emptiness in their faces. This is not home . . . even here they are in uniform.

D.R.

As Johnny Thinks of Home

He Sees Some Things in New Perspective*

By EDGAR H. S. CHANDLER

My impressions of American service men have come largely from experience with boys who have been isolated for many months in what Corey Ford has called the coldest, cruelest, loneliest islands of the world. The picture might be quite different where men have had to make adjustments to foreign populations. Almost anything I might say about the American service men would be true for some of them; on the other hand, any broad generalities could be challenged by striking and numerous exceptions. The only generalization which might be safe is that they think and feel very much as groups of Americans at home do. They were most of them civilians until quite recently and there is no alchemy by which men are fundamentally changed through service in the armed forces. For the most part, they will be developing in their thinking and attitudes according to patterns set before their induction or enlistment. At the same time, there will be changes due to the intensity of their emotional experiences and the maturing process that takes place through loneliness and danger. There is much that can be said about the negative influences arising from life in the service, but I shall deal primarily with those factors which are constructive.

For our men, some things taken for granted previously are seen in new perspective and others take on new importance. Say "America," "home," or "mother," or "wife" to men who have been overseas from 18 months to three years and you elicit a quite different emotional tone and a much more frank expression of feeling than you would find among recruits or most civilians. Nor are their reactions always the expected ones.

*The opinions expressed in this article are not to be construed as the official view of the Navy, but represent personal opinions of the writer.

We were once able to bring a U.S.O. show to groups of men who hadn't seen a woman for over a year. One of the acts was a hula-hula dance by a pulchritudinous young woman. The reaction which was nearly unanimous was something like this:

"Since we can't be with our own folks, it would be better if we saw no women at all. If you are going to bring girls into this area, for heaven's sake, bring us some wholesome-looking average American girl who will just stand there and remind us of our wives or sweethearts or sisters—American womanhood at its best."

Folks who worry about the morals of our soldiers should know that service men also worry about the morals of the folks back at home. In this connection, may it be said, Mrs. Roosevelt's visit to the troops did more good than all the professional shows put together.

New Respect for Persons and Freedom

As contact with the enemy brings some realization of what Nazi doctrine and Japanese imperialistic ideas do to human personality, there is an increasing realization among us of the value of freedom. Our boys don't go for shibboleth and have no use for ballyhoo. They are suspicious of all propaganda, even if it be the truth, but they have come to respect and appreciate the fundamental values of democracy which they feel are at stake in the present struggle. The American way of life is not primarily an economic system or a political theory, but an attempt to live together decently. In spite of the necessary regimentation of military life, the forces of democracy have been able to maintain a place for independent initiative. In fact, our ideas at this point have given us a slight edge, man for man, over the enemy even from a military point of view. Great as is the enemy's courage and powerful his machine, he has lacked the kind of individual resourcefulness and personal initiative shown by some of the flyers of the R.A.F. and of our own air forces, and displayed by PT boat captains and Com-

mando raiders. The difference between a totalitarian attitude towards the person and ours is shown by two incidents which happened during the battle of Attu.

The remnant of the Japanese Army was trapped at Chichacoff Harbor. They prepared for an all-out suicide attack on our lines, and every man who could run and carry a weapon was lined up for the raid. The incapacitated, the weak, the wounded were destroyed one after the other by the Japanese medical officer by throwing hand grenades among his own wounded men. Their value was only that of cogs in a fighting machine.

In striking contrast, the next day one of our Army chaplains found himself in an advance first aid post with 17 wounded men. He was helping to bind up their wounds, ministering to their needs, praying with them, when the Japanese troops broke through our lines. The Chaplain had a chance to run for his life but he chose not to abandon his men. He went on ministering, finally dying with them, demonstrating by that ministering and his death that for him, for us and for God, men counted as living souls.

On ships and stations, submarines and lonely outposts, in fox-holes and on life rafts, men are discovering "the soul in its integrity," to use A. A. Milne's phrase. On the whole, the result of the military regimentation of American youth neces-

SIDEWALK INTERVIEW

"John L. Lewis Ought to be Rammed."

MARINE PFC. Service two years. Eight months in Southwest Pacific. Action on Guadalcanal and Bougainville. Single. Factory worker before war. Intends to go back to factory.

"The service men ought to get a better break. We don't want any of the foolishness of unions. They ought to learn a lesson. John L. Lewis ought to be rammed. The American Legion is a good outfit. The service men aren't getting enough bonus right now. They ought to get plenty when this hell is over. I think all the men across are for Roosevelt. It's silly to change now during the war. Russia's going to be tough. She ought to give us bases to use against the Japs. Germany ought to be cut down so damn low that she'll never live again. There won't be no Japan after this war."

—Robert Michaelson

sitated by the war will be a preparation not for totalitarianism but for the reassertion of the individual. A sailor once said, jestingly, "I am an American even if I am in the Navy." When he becomes a civilian again he will be sensitive about his rights as a citizen and will assert his selfhood.

The Discovery of Wider Fellowship

A corollary of the finding of the self is the discovering of the other person. Military life requires men to live together as buddies or shipmates. Associates are assigned, not chosen. Thus people of totally different backgrounds are getting to know one another. Their association sometimes leads to tensions and necessary adjustments but it also often results in real friendships based on what a man is in himself rather than on his background. Every day on board ship and in camp, for instance, the Civil War is fought over again, but the "Rebel" is a friend and the "damn Yankee" is a buddy or shipmate. There are religious arguments without end. But Sunday finds men of every Protestant group worshipping together in a truly ecumenical fellowship. On the Worldwide Communion Sunday, for instance, 8,000 sailors in one station came together for a voluntary service of Holy Communion. It took 20 chaplains and 20 civilian clergymen to minister the elements, but that experience of receiving Communion together with men of many creeds and varying backgrounds made a lasting impression. Under combat conditions even interfaith lines are often forgotten, and at all times men are required to respect one another's religious convictions. Some of my own happiest memories are those of flying down the Aleutian chain from station to station helping the Jewish Chaplain prepare for services in connection with the High Holidays, and even participating in some of the gatherings. The Roman Catholic Chaplain and I shared the same quarters, ate at the same mess and always visited the hospital ships and outposts together, demonstrating by our friendship the possibility of cooperation that had its effect on the relationships of our men. So every conceivable difference is bridged as friend-

ships are developed on the basis of character rather than labels. A sense of humor, friendliness, trustworthiness, honesty and skill are what count now, and these things are not matters of section or sect.

Many are not only coming to know the people of other parts of our country but many of them are world travelers. They can never be complacent or provincial in their outlook again. Moreover, they are making friends with comrades in all the British Commonwealth and among other Allies. Think what it will mean to have so many men who have had worldwide associations in every village and hamlet of America.

Our men feel concerned about certain events at home. The stories of strikes by labor unions who exploit the national emergency for their own advantage have given rise to much anger and much bitterness. But this feeling is not directed against labor as such. Men are equally angry with bank directors who would trade with the enemy, those who play the black markets or avoid their responsibilities in taxation or the buying of bonds. When they are doing so much they find it impossible to respect those who in any way retard by their conduct the war effort. They express concern also about any evidence of racial antagonism or religious persecution at a time when we are fighting systems which have flourished on bigotry.

Interest in Postwar Problems

There is general recognition that political isolationism is an impossible ideology for the future. There is some interest and some study in the field of post war problems. Some don't go much farther in their thinking than to say, "Whatever happens afterwards, we are going to run it." Others are more thoughtful. While we have had no special comprehensive study as have the British in the problem of post-war reconstruction, there is general agreement that our planning must be cooperative and on a world scale. We found considerable response to forums, courses and radio talks which we gave on international affairs, and considerable demand for literature on the subject.

There will be an intelligent nucleus of our returning men who have read widely and thought deeply about these things.

Whether fellowship found under battle conditions will contribute to good will in the life of a nation and an increase of justice for all, will depend to large degree on the type of leadership that veterans' groups choose. One of the Chaplain's jobs is to attempt to develop, train and encourage the kind of Christian leadership among service men which will assure veteran organizations more concerned with the good of a nation than with their own self-defense. There will doubtless be a duel for leadership between those with broader and narrower views and upon the outcome much in the future of our nation and our world relationships will depend.

Growth of Interest in Religion

Another thing many of the men of the service are learning is their dependence upon God. The raising of the church pennant over the Stars and Stripes for divine worship in the Navy is no empty gesture. It is a salute to the eternal and the universal, to Almighty God. It is true that sometimes, like the seamen in the 107th Psalm, it is only when we are at our wit's end that we turn to Him. One day the Commander and every man of the crew of a famous submarine turned up for church services at our chapel of the deep in the Aleutians. The skipper said, "Padre, we have all felt nearer to God than we ever did in our lives when those depth charges were bursting around us last week. And we all wanted to come to church together today to worship and thank the God we found in that hour of danger."

They say there were no atheists in the fox-holes of Bataan. There were none at Attu either. "Padre, how about a prayer with us," a gun crew would call out during a lull in the battle. And day after day, chaplains were at the front, wading through the tundra and dodging shells to render a ministry of prayer or Bible reading or just by their presence and a friendly word in Christ's name touching the men who needed God. Similar experiences have been multiplied over and over again in the

forces of America and of the British Commonwealth on all the battlefronts of this global war.

"Padre, you must have been praying as hard as I was," signalled the pilot of our PB-Y, as he brought the great plane out of one of the Aleutian wind storms called williwaws. "When we finally made the emergency landing," he said, "God just took the controls. I never could have brought the old crate through alone." This pilot, one of the veterans of the toughest flying country in the world, later testified, "Padre, I never take off or land in this plane without a prayer to my God." Lots of men who say very little about religion are finding the Eternal as a reality in their lives. Nor is this life raft or fox-hole religion to be considered of little importance. Much of it is not a case of turning to God in an extremity expecting him to save them. Rather, their realization of God has come through time being foreshortened. Under such circumstances values are seen from a different perspective, and men may have the deepest and most real of religious experience.

What these things will mean for the life of the church after the war depends to a considerable degree upon the church itself. For some things these men will have no use. Narrow denominationalism, hypocrisy or complacency will alienate them from church life. Above all, they must find patient understanding and sympathy in our church groups. In some respects they will be sick men with a terrific adjustment to make. A church that can show that it cares about them and that it is doing something of vital significance in the community and in the world may win their allegiance. Such a church must have a vital religious life, a positive and broad social program and a genuinely friendly spirit. A church like that may make articulate the spiritual life of these men and may help direct the energies and thinking of returning soldiers and sailors into constructive social channels. In fact, the church of the future must be one in which these experiences of religion are treasured and the energies of these men directed towards the redemption of society.

As Johnny Thinks of Home

He Is a Victim of Inadequate Education

By HENRY S. LEIPER

Every attempt to discover what the American army or navy men think about the world situation as it is now and as it will be after victory reveals a great diversity of opinion—and often a surprising lack of any definite opinion. Mr. Hull and others responsible for American policy have expressed anxiety over an apparent trend towards isolationist thinking even on the part of those who have been most immersed in the kind of warfare which proved conclusively that isolation is a myth. Yet everyone agrees that what the service men think will in no small degree influence national policy in the days to come. They will have earned the right to be heard: and they will make themselves felt politically, so that what they think now is important for reasons that are far from being academic.

Inadequacy of American Education

What we are seeing is a wholesale demonstration of the pitiful inadequacy of our educational process—for these men, mature before their time and thrust by fate into mortal combat such as denies most of the assumptions on which they were brought up—have obviously not been so trained as to understand the powerful forces which have made the world what it is and which must be taken into account in any attempt to transform it so as to increase the chances of achieving some kind of order.

In recent months it has been my privilege again to be with men of the armed forces overseas. I have talked with them on transports and on trains, in camps and on leave. I have seen them in the air bases from which the Fortresses go to bomb Germany; I have met them in homes and in churches in England. Despite the fact that I have made no systematic attempt to question them or to set down their answers in ways that

might disclose general trends, I have derived certain impressions which I submit modestly as adding at least a little to the data others have gathered far more efficiently and profitably.

The military authorities have been asked to do a specific job; and despite any criticisms, one must gladly pay them the tribute of saying that they are doing it. They are educators only in the art of war. Therefore it is probably not surprising that they have not studied the problem of educating the men under their command for the building of a peaceful world. Perhaps unintentionally they tend to create the impression

among service men—an impression all too common in civilian life as well—that the achievement of military victory will in and of itself guarantee peace. The discussion of such problems in the economic, political, social and international realm as have to do with the achievement of world order they have usually regarded as “controversial.” Very little has therefore been done to promote study and discussion among the service men along such lines.

The British Army Educational Program

The results of a similar policy in the early days of the war

SIDEWALK INTERVIEW

*“Bury Germany!
Annihilate Japan!”*

TECHNICAL CORPORAL,
MEDICAL DETACHMENT. Ex-
pecting to be “shipped out” soon.
In service three years. Single. Was
a physical instructor before the
war and plans to continue with
that work, “if I come back in one
piece.”

“I don’t see any sense in us fel-
lows coming back and paying for
the war. It’d be very unfortunate
if we had to pay for a war which
we fought. The American Legion’s
very good. The kids across should
get a little more bonus than gu’s
over here. I favor unions during
peace time. Nothing much we can
do about profits. This is an Ameri-
can democracy and there’ll always
be profits in any war. There’s al-
ways a certain few. We’re doing
pretty well now with Roosevelt.
Let it lay that way until after the
war. No sense in changing horses
in the middle of the stream. We’re
doing too much cooperating with
Russia and not getting credit for it.
Bury Germany. Annihilate Japan.
Wipe it out. Sink the place. Any-
thing. . . .”

—Robert Michaelsen

on the part of the British military authorities became apparent to them some time ago, and they have reversed their position. As a result there has grown up in the British forces a very considerable educational program looking towards the post war world. Under this stimulus and guidance, the men of the forces have responded in highly significant ways. They seem, on the evidence I have been able to gather, alert concerning the basic requirements of a better world. Their support of the new Commonwealth party, for example, has already stirred hope or fear—depending on whom you consult—in the political leadership back home.

I have in my files a little booklet which I got in England on my visit in 1942 entitled "A Soldier's New World." It was written "in camp" by Sapper D. H. Barber, of the Royal Engineers—"with cover design done in the intervals of a cook-house fatigue by Sapper M. Holmes, R. E." In it one finds some very interesting observations concerning what the ordinary man now in the army wants to see come out of the war. The emphasis is upon his home, upon freedom, upon a "new world built around our own firesides—solid, decent, honest and quietly beautiful." He wants to see "the new International Order grow up under the policing guns of a firm alliance between the U.S.A. and the British Empire." And he is "realist enough to know that he and his family must be willing to play their part in ensuring a long era of Peace. Even the ordinary man who most loathes army life would accept the principle of Peace Time Conscription if he saw it as part of a sound general plan. Instinctively he feels that the rule of law, and law backed in the last resort by force, is as essential for nations as for men." What is he willing further to give for this better order? Engineer Barber's answer is: "He will give readily enough, in local politics and in communal enterprise, and in the service of the Church, when new conditions allow him to think beyond his home and his family, and when changed leadership in Church and State show him how he can help."

Perhaps there is some comparable expression of American

viewpoints growing out of our army life. If so I have not been able to find it. The nearest I have come to it is in letters from service men, in chance remarks, in the results of questionnaires, and in the discussions I shared in England in 1943 among our lads in a series of "Town Meetings" put on by Mr. George Denney at the request of Major Linton, former Columbia professor now in charge of the embryonic educational program of the American Army in Britain.

New Appreciations and Indignations

A new appreciation of home and family is quite definitely appearing. This is hardly surprising. And it is healthy. Among the more thoughtful it is realized that policing for peace will be essential after this war; but in the same sentence in which army men admit this, one often finds the conclusion: "But you'll have to get somebody else to do it; when the war is over I am through." There is widespread indignation, as almost everyone excepting labor leaders seems to know, against the tactics of American industrial workers in slowing up the war effort for wage increases certain to contribute to inflation. And the mail sacks from overseas must be warmed with the comments of U. S. lads good enough to die for their country but not to be entrusted with the right to vote if certain Congressmen have their way. No wonder these same Congressmen wanted to avoid a record vote on that! No British soldier is more anxious to get home and "turn the rascals out" than the American fighters will be after that exhibition of political obstructionist tactics based on prejudice and illwill!

One of the most interesting debates I have heard in a long time comes back to mind vividly as I think of the probable future political influence of the soldier vote. It went on during an air raid in Cambridge last fall. It was in the "Corn Exchange" at the heart of the ancient university city and was conducted as a "Town Meeting" (off the air.). Our subject was: "Government should be responsible for jobs for all when the war is over." Many of the service men who took part showed

keen comprehension of the fact that a government so far socialized as to be able to guarantee jobs for all would be, from one point of view, but a step f r o m totalitarianism. There was plenty of evidence of political and economic immaturity, as might be expected, but I found myself much stimulated and encouraged by the statements which came from some of the participants f r o m the floor.

For one, I should hope that there will be a greatly increased emphasis upon this kind of educational program in the armed forces as one means of enabling a splendid group

of young Americans to take a full and intelligent part in the difficult business of building world order in the critical post war years. It has been freely admitted by our military leaders that American troops fight best when they know what is expected of them and understand the relationship of the action in which they are engaged to the general objectives of the campaign. The same applies to our airmen and the brave lads who go down to the sea in ships. If you have seen them on duty in the mid-Atlantic, as I have, you know something of what they face day after day and night after night. The policy of thorough "briefing" before action is growing. And the reasons for it are sound and democratic ones.

SIDEWALK INTERVIEW

"We want our jobs back."

SEAMAN FIRST CLASS, U. S. COAST GUARD. Just out of naval hospital. Wounded in Sicily. Single. Was in banking business before the war. Wants to go back to it.

"I don't have any ideas about social and economic changes. Most of us just want our jobs back and we're going to be damn mad if we don't get 'em. I think the American Legion is a good thing. A soldiers' bonus should go to someone who really needs it. I don't think so much of labor unions. They're not fair. They go too damn far. It's too bad there is so much war profiteering but what can you do about it now? I'll vote for Roosevelt if he runs again. I haven't got anything against the German people; it's just the leaders. And probably the young people have to be re-educated. I don't want to form an opinion on Japan. I'm the type that doesn't believe everything I read. Ministers and preachers should follow what they preach."

—Robert Michaelsen

What is to prevent the application of the same philosophy now to the preparation of these same men for helping America to win the peace? All but the blind optimists ought to know that it will be an even harder task than winning the war—and in the long run more demanding of the individual's intelligence.

Sources of British-American Misunderstanding

There is another and somewhat different problem concerning our men overseas—particularly in Britain—of which I would like to speak briefly. Most Americans probably know that in almost any British city today there are more American service men than one sees on the streets of our own cities. They are everywhere—in the trains, on the underground, in the restaurants, the theatres, the parks, the streets. Through no fault of theirs they are placed in a position where the things which they find most natural are resulting in the creation of a psychology which will do much to deter the establishing of post war understanding and cooperation. In the first place, American army pay, low though it appears when compared to civilian pay in defense industries, is about four or five times the pay of the British service men. But men on active service cannot spend their money for anything but food, transportation, entertainment, drinks, tobacco and women. They cannot buy clothing, jewelry, furniture, machines, art works, or other similar goods; for they would not be allowed to take them into camp or wear such of them as might be worn in civilian life. Yet the things which the American soldier on leave in London or any other British city can buy are in short supply and great demand. He enters a crowded market with plentiful funds and no awareness of the fact that his power in that market is forcing his British equal into a very unequal position indeed.

Everyone knows that the American soldier is the best fed soldier in the world. When he is on leave he expects to continue to eat as he does in camp. But to do so means that he will eat much more plentifully, and buy much more expensive

foods, than the British soldier can afford. He can afford the best seats at the theatre, and he can have the company there and elsewhere of British girls whose home-town escorts are forced out of the picture. His way with women the British girls do not understand; and the results show in a rapidly rising rate of venereal disease as well as in other less definite indications. The black-out, the absence of adequate places of entertainment, the use of the "pub" instead of the corner drug store for social drinks, all push him into temptation which is almost overwhelming.

The Red Cross Club is another source of misunderstanding and friction. With wholly good and natural motives the Red Cross has insisted on having the most comfortable and well appointed buildings for clubs to serve the Americans on leave. These are supplied by the British under lease lend. They are better than any of the clubs available to the British service men. In them as a rule American women entertain the men. I was told on very good authority that if British girls volunteered their services they were apt to be used in ways that would bring them into very little if any social contact with the men.

A Great Gulf Fixed

What does the British service man think as he sees these clubs available for the Yanks from overseas? Well, he would not be human if he did not ask: "What kind of a war is this?" One does well to remember that the American has come from the luxury of American life and takes all these comforts and conveniences quite naturally for granted; indeed if they are not up to the American standard he makes remarks which are not too complimentary to the British—forgetting what they have been through, how impossible it is to buy decent furniture at anything but fabulous prices, and how limited are the supplies of every sort available.

The well-meaning policy of the Red Cross and the Army has been to keep the boys from being a burden on the British hosts.

They are discouraged from accepting invitations to British homes. They are told not to accept other forms of hospitality out of consideration for the strain which any kind of entertaining puts on British folk. Yet the result of this is to prevent the sort of contact which would do the most to offset the bad effects of what is actually taking place.

One might expect that fraternizing would take place between the men of Britain and American armed forces—who will have so much yet to do to win the common victory and the lasting peace, if there is to be any. Yet in two visits to England during which I travelled more than five thousand miles inside the United Kingdom I never saw an American soldier with a British soldier, although I saw a few American and British officers together under very pleasant circumstances and with apparently mutual satisfaction.

It may not be part of the military program, but I devoutly wish that our two nations through the proper channels could find ways to encourage a kind of mutual acquaintance which would yield mutual confidence and enduring collaboration in the years ahead. What is being yielded in far too many cases is something very far from that: so much so that one is compelled to say that the sooner an active invasion takes the American soldiers out of England the better for future relations between the two nations.

Let me insist again that this is not said to blame anyone. It is the result of abnormal circumstances and has come about without having been foreseen. Perhaps it could not have been foreseen; and perhaps it could not have been avoided even if anticipated.

For another impression of the same situation from a different observer with different interests than those I happen to represent, I would refer the reader to the February issue of *Fortune*. That is the first published statement of some of these facts which I have seen, and indeed it led me to write as I might not otherwise have felt free to do.

Before Johnny Comes Home

Jobs To Be Done by the Church

By WILLIAM H. POTEAT

The mustering out of ten million service men into a slackening economy will produce a shock to American society equal to that caused by the bombing of Pearl Harbor. The problems which will follow cannot be overestimated. Already the nation is divided against itself in anticipation.

Among these ten million many will have grown to maturity and achieved an economic, social, and psychological status which they never knew in civilian life. Some will want change, others will not, still others will not care. Their friends will be those among whom they found their role, beside whom they fought. They will feel that they should not have fought in vain. To many that will mean nothing but the first boat home. They do not know what they want, but they know how to get it. Religion will mean to them, if anything, praying all night on Tarawa—not Sunday School or the local church. If they meet with frustration in civilian life, they may turn increasingly to the potentially most powerful pressure group this country has ever known—the American Legion.

On these matters the Protestant Church is suffering from the most vitiating kind of schizophrenia. When realism is demanded, one religious magazine suggests the sending of a great American evangelist to sit at the peace table, hoping perhaps that he can soothe the jaded nerves and ambitions of Molotov, Eden and Hull by perfuming the atmosphere with Christian benediction. When a tired and distraught world comes to us for prayer and demands of us Confession, we blaspheme with "Let's make this a great day for God."

We cannot entice the returning soldier into the church with "sweet nothings" about social reconstruction, for if they lack realism, to men on the outside they will appear to be insincere

coquetry or foolishness. And yet there is much we can do and must do—not as a lure to the soldier, but because as an institution which is in the world we must fight for the relative values we find here.

Meeting Returning Soldiers' Economic Needs

The President has already suggested the minimum requirements for the economic security of the soldiers. These include mustering out pay sufficient to allow a period of "rest" and reintegration at government expense; further technical education for industrial jobs; improved and liberalized provisions for hospitalization and medical care; and pensions for the disabled.

What can the church do along denominational lines?

1. It must arrive at some central point of view about what it wants to do, informed by a realistic study of the social dynamics involved. This will mean creating positions in national boards for paid, trained investigators who will dissect the problems, present the facts, make concrete suggestions as to where, how, and when the weight of the national board must be shifted. When this is impossible, facts should be sought through competent groups already investigating (Public Affairs Committee, Foreign Policy Association, Federal Council of Churches, etc.). Thus armed with facts and a point of view, the national board should work with pressure groups whose interests favor these considerations for the soldiers and sailors. Smoke them out, keep them in the open, put pressure on them.
2. These facts must be published throughout the denomination, not in generalities, but with lists of cooperating groups, telling their names and addresses, what their policies are, why the church is interested, what the local pastor can do, why he should do it, how he can do it.
3. Army and navy chaplains must be placed on all strategic national boards.
4. An effort must be made to unite with other denominational

boards, setting aside narrow interests so that concerted pressure may be felt from the Protestant Church.

What can the local church do?

It can supplement and implement the work of the national boards by:

1. Studying the economic and social problems of its own community. Find out how many men have already been discharged from the services through the local draft boards. They can give data on reasons for discharge, etc. which will help to anticipate some of the strains. What are the economic facts in the community? They must not be confused with what vested interests *say* they are.
2. Work with the many civic groups who have an impact and a concern in such matters, remembering that none of these groups is without special interest.
3. Know the pressure groups in your city. What are their vested interests?
4. Make known to the citizens of your church what the problems are, and where the channels through which political pressure can be exerted on economic problems can be found.
5. Explore and utilize *all* the possibilities for united action by the churches.

Meeting Returning Soldiers' Psychological Needs

The psychological problems of the post war world are not to be forgotten, nor separated too glibly from the specifically economic ones. The transition from war ideals to "peace time" ideals will be extremely difficult. We have taken 10 million men out of peace-loving American homes and converted them into highly efficient soldiers by a period of intensive training. If we dump them back into a civilian society without further consideration, many lives will be smashed. For the wounded and disabled, there will be terrible psychic battles to be fought. Some will be lost. For the others, the mere adjustment to a peace-time tempo will take months.

As part of the local church's programs:

1. Assistant ministers with special training in psychotherapy must be made available if possible.
2. A "working agreement" with local psychiatrists and mental health centers must be maintained.
3. Personal and group counseling and family problem clinics must be emphasized in the church program.
4. Chaplains must serve on important committees in community agencies.
5. Large churches must have paid social workers who can anticipate problems of psychological adjustment and offer counsel.
6. Discharged service men already in the community must be helped at once. Church programs for returned soldiers should be operating now, not merely on paper "for future enactment."
7. The church must cooperate with all civic groups in the community dealing with psychological problems.
8. Perhaps most important of all, the church must maintain such contact with its absent service men that they will turn

A JOB WELL DONE

The Glenshaw Community Presbyterian Church, Glenshaw, Pennsylvania, has a local church program already under way to meet the psychological and religious needs of returning service men. Under the direction of Dr. Clifford E. Davis, who holds a Ph.D. degree in clinical psychology and has worked in the psychological clinics at Pennsylvania State College and the University of Pittsburgh, the church has set up an educational and clinical program:

1. "To detect personality difficulties in young people before they break into overt behavior."
2. To give vocational guidance.
3. To offer psychological adjustments for wartime marriages among service men.
4. To aid in the change from war ideals to peace ideals.

The Glenshaw Community Church, under the guidance of Dr. Davis, and the minister, Merle R. Swihart, is training teachers and youth leaders now to reintegrate service men into the church program. It also has a program to meet the psychological needs of men who have been rejected by the Army, to give them a new function in the community, and to help them adjust to their psychological handicaps.

"The Glenshaw Service News," a parish paper, encourages soldiers to tell what they want changed and what they want the same about their church when they return.

naturally to it on their return.

Meeting Returning Soldiers' Educational Needs

The further education of returning service men for vocations does not adequately dispose of the educational problem. The liberal arts, so necessary for the training of leaders, have been emasculated during the war. There is a mood current which would largely destroy them. Yet the most urgent problem confronting educators is that of preparing warriors for good citizenship.

National church boards must:

1. Resist any tendency in the government to minimize formal educational opportunities for service men whose training was interrupted.
2. Refuse to countenance the destruction of the study of liberal arts.
3. Insist upon a revision of academic policy towards courses in religion in American colleges. The average American student is a barbarian in his understanding of the significance of Christianity in Western thought.
4. Cooperate with all groups seeking to educate America for citizenship—not with votes of confidence and resolutions, but with teachers, classes and carefully adapted literature giving the religious basis of citizenship in style as simple, for example, as that of the CIO political pamphlets. Democracy to America has become the natural religion of Lincoln, not the God-centered democracy of Massachusetts Bay.
5. Revise parochial Christian education from the top down.

The local church must:

1. Do the job that the colleges failed to do.
2. Re-examine its preachments in the light of these new demands.
3. Train its leaders into competency for interpretation of re-

ligion's role in society, and for assumptions of creative leadership in this respect.

This program will, at best, only begin to solve our problems. The Church must engage in merciless self-examination. The soldiers know with a stark cynicism that we are a part of the same secular culture which uprooted them. The God they learned to know in war is a profounder God than they ever knew in peace. We cannot fool them—or ourselves.

SIDEWALK INTERVIEW

*"Willing to Take Time to Help
Prevent Another War."*

ARMY AIR FORCE CADET.

In service two years. Stationed in several different camps from coast to coast. Now in foreign area studies—concentrating on Japan. A potter before the war. "Can't very well make plans for afterwards."

"This country needs more education on international cooperation as essential to the well being of every nation. We can't stick our heads in the ground anymore. When you do that something is bound to come flying over and hit you in the fanny. I don't know much about the American Legion. All I've heard are rumors. The soldiers don't want to come back to what they left, contrary to all this stuff about wanting everything at home to stay the same. Most of them left \$16 a week jobs and they don't care to come back to them. I believe they are willing to take time to help prevent another war. I think labor unions are a good thing. Of course it's a matter of how they're used. They should be used cooperatively. And if management won't go half way with them they have a right to strike.

The same things are going on in this war as the last. Too many millionaires are being made. I think all those excess profits should go right back to the government. I'm not sure who I'll vote for in November but I think the service men should have a chance to vote through a federal ballot. I think all possible cooperation with Russia should be definitely uninterrupted. We'll need an army of occupation for Germany after the war. The Junkers should be done away with. Kill 'em off if necessary. Wars don't start with people like Hitler. The 'Junkers' in Japan should be put out of the way. These business men and the army men control Japan. The emperor is just a puppet. Japan should be reduced to as much ashes as she can make. I'm not a religious man but religion has its place. Religion hasn't done a good deal. I think it can do more. It can preach tolerance and *set an example*. If possible, denominational differences should be settled. There should be more of what the Bible preaches—do unto others as you would have them do unto you. We aren't here long and what we can do is little enough."

—Robert Michaelsen

What do you say, Johnny?

You ought to have a chance to talk back. Perhaps your church or young people's society, or some other organization or friend, has given you that opportunity by sending you a copy of this issue of "Social Action." Maybe we have misrepresented you. Let us hear from you. Tell us what you are thinking, and tell your minister too, and your Congressman. And let us know what we should be doing while you are doing your part.

The Editors

Copies of this issue of *Social Action* will be mailed directly from the Council for Social Action to service men for whom names and addresses are provided—or will be sent to any church or organization in bulk, with envelopes for remailing, at the quantity rates given on page 2. Individual copies to servicemen overseas can be sent only as first class mail, so the cost will be the usual quantity rates, plus six cents each for postage. Subscriptions to servicemen overseas can be accepted, according to postal authorities, only when they are requested in writing by the men themselves.